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DEATH.

STEAD.—On November 27, suddenly, at Ashton-under-Lyne, James Edward Stead, aged 55.

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THE INQUIRER.

A Journal of Liberal Religion, Literature, and Social Progress.

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NOTES OF THE WEEK.

WITH the prorogation of Parliament and the impending Dissolution, we have entered upon a few weeks of sharp controversy which will be critical for the whole future of the country. Already the question of the pulpit and politics is being raised, and men of prudence are advising a discreet silence. We recognise the extreme difficulty of speaking helpfully to a divided congregation, and we have no wish to see the Christian pulpit turned into a platform for partisans. But religion cannot stand apart from the strongest human interests, and simply pray for the coming of the Kingdom of God. It must seek to guide and inspire men for the living issues of conduct and make conscience quick to discern between the evil and the good.

Every crisis inspires a small group of prophets and makes them conscious of their calling. Let them speak to us with all boldness, and as plainly as the prophets of old. Men will listen because their lips are touched with the fire of God.

Most men who speak from the pulpit are conscious that they have very few prophetic gifts among them. Let them avoid the prophetic pose, and give themselves to the work of Christian teaching as it bears upon justice and love and mercy, and the purging of the heart of evil prejudice and the love of money, and responsibility for the common good, for these are the springs from which noble political action must flow.

And let the hearers in every Christian congregation throughout the land recognise how difficult it is to have a right judgment in all things when the atmosphere is charged with electricity. Tolerance of a sermon, which offends in their eyes either by excess or defect, a desire to learn from it and to understand its motive, and to sympathise with what is sincere and unselfish in its feeling, may be more in accord with the Christian temper and spirit than impatient condemnation.

is evidently directed against the Congo agitation in this country. So far as it is an appeal for fair-play in what is admittedly a very difficult situation, it deserves the most careful and sympathetic consideration. Dealing with the proposals for reform it says:—"Enlightened opinion in England gave the programme a favourable reception, and the Government and a large section of the press spoke of it with an evident desire for conciliation and pacification. We greeted with joy the symptoms of an improvement, being desirous to maintain the bonds closely uniting us with Great Britain. Nevertheless, distrust as to the future appears to exist in the minds of some persons. We protest against the attacks which Belgium has never deserved, and which she is convinced she can never deserve in the future, being fully aware as she is of her moral responsibility to the civilised world. The Congo is under control of Parliament, to which a Minister is responsible for the acts of the colonial administration. The Belgian people would not remain unconcerned if that administration tolerated criminal acts."

* * *

THOSE who, like ourselves, have felt bound to join in the protest against Congo misrule and the cruel exploitation of the natives, hope most sincerely that we are at the beginning of a new era, and we note with thankfulness every sign of growing confidence in well-informed quarters that the Belgian Government will insist upon genuine and permanent reform. Our one concern is for the "progressive and civilising policy, approved in principle by all parties," of which the manifesto speaks. But any attempt to ignore the atrocious facts of the past, and the need of strict guarantees against their recurrence, savours too much of pious sentiment when we are confronted with treaty rights and grave national responsibilities. It is not a case of the self-righteous interference of one people in the affairs of another. The annexation of the Congo by Belgium requires our consent, and that consent has been withheld hitherto. We can only divest ourselves with honour of our share in a joint responsibility when we are satisfied that the new scheme of administration will

protect the lives and happiness of the natives and put an effective check upon their commercial exploitation.

* * *

AN interesting letter by Tolstoy was published in the *Nation* last Saturday on "What to teach the children." His statement that "going to church as well as reading the Bible during childhood has not a desirable educational effect," may be attributed in part, at least, to the conventional and inert religious conditions existing in Russia. The early acquaintance with the greatest and most imaginative religious literature in the world and the sense of an ennobling spiritual society, which claims every life at the threshold for its discipline and its joys, are among the privileges, inestimably beautiful and sacred, of Christian childhood. But Tolstoy, as usual, having made his protest, goes on to unfold his meaning with characteristic religious simplicity.

* * *

"To understand clearly," he writes, "that our soul is the Spirit of God in man, it is well to listen to, to repeat, or to read the teaching of wise and holy men about what God is, and how He lives in man. To get into the habit of doing what our soul desires, and not what our body desires, it is well to recall at the end of every day what we have done that not our soul required, but our body desired, and at the beginning of the next day, to prepare ourselves not to fall into the same errors."

"That is what I would tell the children about the worship of God within ourselves. About the worship of God in others, I would tell children as follows:—

"Always remember that in every man dwells the same God that lives in you, and therefore when you meet a man, whoever he may be, do not forget that nothing in the world is higher or more important than that which lives in that man; and therefore, however evil the actions of that man may be (the man himself), and whoever he may be, he must be worshipped as God, and loved as you love yourself, and you should do to him what you would yourself like done to you if you were in his place."

EDITORIAL ARTICLE.

THE UNITY OF THE NEW TESTAMENT.

"THE character of CHRIST and the conviction that that character represents God—that is the heart of the Christian faith; and that is what affects the life. Lay hold upon that character, live in its light, seek to reproduce it in your lives, and it is a matter of comparative unimportance—*comparative* unimportance except so far as it effects your power of co-operation with the great mass, the organised Ecclesia of Christian believers—whether or no you express that faith in the traditional terms of Christian theology, or in the formula of later philosophy, or in the homeliest language of the most commonplace religious experience."—DR. HASTINGS RASHDALL.

"He worked on His disciples, not doctrinally as a teacher of the understanding, but with all the force of a divine and mysterious personal ascendancy, transmitted through every word and gesture . . . He entered into their souls and possessed them and shaped them to His own image and likeness. When He left them externally, He was still with them internally. Conscience took shape, and it was the shape of Jesus."—GEORGE TYRRELL.

Of writing books upon the New Testament there is no end. There is some danger that the sacred text may be buried for some people in the mass of comment and criticism that has grown up around it. It is to be feared, however, that even the standard books of introduction and commentary, written by the masters of historical criticism, are regarded generally as the dry perquisite of the theologian. The number of people who read them is very small, and the ordinary Christian is influenced by them only indirectly. To him they convey a vague impression of radical change. He is aware that it is quite possible that the Pastoral Epistles were not written by ST. PAUL. He has heard of the influence of personal bias and tendency in the literary and historical structure of the New Testament. Perhaps he has some acquaintance in outline with the special problems presented by the Synoptic Gospels. All this fills him with a feeling of disquiet. Criticism may do what it likes with the Old Testament; and perhaps he is even aware of the impressiveness of the story of religious growth which is revealed by the best modern books on the Old Testament literature. But the same methods of critical analysis and historical construction applied to the life of CHRIST and the writings of his Apostles touch the sacred places of his faith too closely. On the other hand, there are people with a taste for novelties in religion, who watch the process of disintegrating the New Testament into fragments almost eagerly. They say truly that the traditional uniformity is gone, but they go far beyond the fact when they infer that the New Testament has lost its unique impressiveness and is just like any other book after all. Midway between these two positions there is a large group of intelligent men and women

whose prejudice, if they have any, is on the side of traditional Christian reverence, but who are anxious at the same time to know what the best critical knowledge of our time has to say. They feel that for them the New Testament has not yet found its point of contact with their general way of looking at life and the world, and that, consequently, in spite of every desire to the contrary, it has a gradually lessening influence upon conduct and belief. It is for these people of ordinary education, who desire to read the New Testament, both as literature and for religious help, that the following words have been written. Their aim is to suggest a new idea of the unity of the New Testament, which is the direct result of the modern study of its literary growth and historical surroundings. Their purpose is constructive, namely to show that from the point of view of religious faith we have gained far more than we have lost.

We have our New Testament treasure in earthen vessels. To recognise this frankly is to escape from a whole thicket of difficulties. It enables us to discriminate and to assign different spiritual values. Everybody does this unconsciously to some extent already, but it is well to be able to do it with insight and intention. Some things are nearer to the mind of CHRIST than others. Some parts are only the temporary setting of religion, while others belong to its permanent message. For instance, the words of CHRIST are of more value to the human soul than the visions of the Apocalypse, the teaching of the Sermon on the Mount than the abstruse arguments of ST. PAUL, the doing of God's will than belief in miracles. Gradually as we learn to use an enlightened Christian judgment in our reading, many things will drop away as unimportant for religion and cease to trouble us, while the primal truths will shine aloft like stars. But the message of the New Testament gains also in its power of personal appeal, when it is remembered that its truth comes to us along many channels, that it is coloured by its passage through different minds, and rich with a manifold human experience. Possibly on the surface these various aspects may appear to have little in common. It is not easy always to combine them into the unity of a single experience. They will appeal to the reader differently according to his temperament. One man is held by the spiritual charm of the Ministry in Galilee; another responds at once to the thought of ST. JOHN; and yet a third sits at the feet of ST. PAUL as he unfolds the meaning of the Cross of CHRIST for human sin, and finds there the vital essence of the Gospel. But these various interpretations are not necessarily antagonistic or even mutually exclusive. They are the fruit of a wonderfully various experience working upon the

same spiritual revelation. Their very existence fills us with a more adequate idea of the power of the one Life, the central Sun, which can attract all these diverse elements of thought and emotion and keep them, like planets in their orbits, revolving round itself.

Now it is clear that, when once we have recognised this variety of elements in the structure of the New Testament, the old doctrine of uniformity has been destroyed and it is useless to try to recover it. But in its place we have a larger idea of its unity, a unity, namely, of life and spirit. The reader who comes to the New Testament writings with any freshness of sympathy and spiritual judgment feels that they are pervaded by a distinct atmosphere. They have a new and original way of looking at life. There is such a thing as the New Testament character and the New Testament temper. It has, in the first place, historical unity. The books of the New Testament are the literature of a single movement; and they all help to convey the impulse and explain the meaning of this movement to the world. They have not come together by accident or the caprice of an editor. They throb with the life of the same spiritual drama. They have the freshness of the day-spring upon them. The New Testament is the literature of primitive Christianity as it stands at the parting of the ways, still absorbed in the great Presence and Memory, but realising with growing clearness that it is to be a missionary power in the world.

In this way the historical unity is caught up into the higher unity of a common spiritual purpose. The interest is not intellectual, it is not speculative or even chiefly historical, it is deeply and passionately religious. With a voice which only gathers eloquence and power from their variety of note, the New Testament writers bear witness to their unity in the new spirit which has come into the world, a spirit which cares above all else for the love of God and the salvation of men. But the question suggests itself at once, What is the source of this spirit? How is it that these men with their marked differences of training and mental attitude have arrived at this agreement, which gives the same stamp of originality and spiritual distinctiveness to all their writings? The answer to this question is to be found in the fact that the New Testament is the book of a single Character. At its centre, inspiring and controlling it, there is a living soul, a creative personal influence. It is marked everywhere by a common profession of loyalty to the one LORD. And this loyalty is not only on the lips—the same form of words may cover a great deal of radical diversity. It shows itself chiefly in the desire to bring men within reach of his influence and to fashion them into the likeness of

his character. In regard to the character of CHRIST there is no diversity in the New Testament. It lives and moves on every page. It shines through all the differences of thought and speech. We are hardly allowed to escape for a moment from its attraction. The ethics of the Sermon on the Mount live again in ST. PAUL. The teaching of the Cross in the Synoptic Gospels reappears in ST. JOHN. It is always the same living Master, the one Character, who stamps himself upon the disciple's mind.

What we have just written will explain what we mean when we speak of the unity of the New Testament. It is a unity which, in intensity and power, is unique, so far as we know, in a collection of books written by different authors in different places. At the same time it would not be easy to overstate its importance for Christian faith. It gives us evidence of the mind and character and spirit, in a word, of the *life and person of JESUS CHRIST*; and this evidence is unassailable, so far as we can use that word of human testimony, for it rests not upon any single document or event, but upon the common witness of a whole literature. In this way personal Christian faith has nothing to fear from the candid study of the records. We may be led to modify some of our opinions, and we may have to acknowledge that here and there we have mistaken the clay of the earthen vessel for the pure gold of the treasure; but no historical criticism or literary analysis can take from us that which matters for religion, the living power of the Master himself, whose Character, declared and illustrated in manifold ways, remains for us what it has been for the Christian generations, the most kindling revelation of the Character of God.

for the vote, what is the vision that moves women of all grades of society to "deeds of daring rectitude," that enables them to bear ridicule and shame, to endure hardship, that inspires them to a grim determination to march straight forward till the goal is reached?

Four or five years ago, "the Spirit moved on the face of the waters," and there arose that mighty wave of feeling which indicated the awakening of democracy, and which stirred to the depths our almost stagnant life. That same spirit breathed into the hearts of women as well as men, and the glowing enthusiasm which is the driving force of the woman's movement of our day has in it an element of religious fervour unknown throughout the whole of its previous history. Emancipation is to many women as much a religion as Socialism is to many men—it embodies all their highest hopes and aspirations. Women who were agnostic in spirit, and had always lived outside religious societies, are now sustained by their deep sense of the Divine Presence, and feel that they are but humble instruments in the hands of God, working His will in their crusade for the release of womankind from its age-long subjection.

The Jew even to-day thanks God in his daily prayers that he was not born a woman. The Mahomedan holds that a woman has no soul, and in some Eastern countries she is at this hour yoked with a camel to the plough. From the earliest times she has been regarded as a being of lower order than man, created solely for his purposes. Two thousand years ago one at least of the Greek poets understood the woman's point of view, and prophesied a better time coming. There is a wonderful speech in the *Medea* of Euripides in which she states the case for her sex:

" Of all things upon earth that bleed and grow,
A herb most bruised is woman. We must
pay
Our store of gold, hoarded for that one day,
To buy us some man's love ; and lo, they
bring
A master of our flesh ! There comes the
sting
Of the whole shame. . . .
Her lord, if he be wearied of the face
Within doors, gets him forth ; some
merrier place
Will ease his heart ; but she waits on, her
whole
Vision enchain'd on a single soul."*

The women of Greece lived within the four walls of their homes, and had no outlet for their great gifts. Men, however, had their Aspasia, who supplied them with intellectual stimulus and shared their civic life. In Rome women fared better in one respect—they had a place of honour in their own homes and their domestic virtues were valued. Among the Teutonic races—more remote from Oriental influences—Tacitus tells us that they were honoured even to the extent of being consulted by their lords before they decided on any big undertaking. In the Christian Era, Jesus, in his teaching and in his dealings with women, puts aside the conventions of his day, and lays down principles of conduct that men and women must equally regard.

* Prof. Gilbert Murray's Translation.

And St. Paul, who seems to have been unduly blamed in this matter of women's disabilities,* asserts their spiritual equality—"in Christ Jesus there is neither male nor female." Had the Church been true to the spirit of this teaching we might to-day have had fewer difficulties to overcome. But, in spite of great obstacles, we did advance in Western Europe, and the ideas of liberty and equality voiced at the time of the French Revolution, were absorbed and re-echoed on behalf of her sex by Mary Wollstonecraft. Very slowly they influenced a few of the elect and bore fruit in the movement for the higher education of women, which was resisted quite as obstinately in the nineteenth century as the movement for further progress is being resisted in the twentieth. Women then began to awake to the fact that they had powers and gifts not dreamt of by the majority, with the natural result that there is now a demand for the same freedom of opportunity for self-development that has always been allowed to men. Nature has indeed laid her restrictions on women, and these we all have to accept and bow to, but we are asking to-day with more insight and more seriousness than ever before, why men should place still further and artificial restrictions on women, and decide what they may or may not do. This habit has its origin in the dependence of women on men for their daily bread, and one of the first steps in emancipation for the individual woman is to make herself independent. But this is not so easily done. Parents are still more concerned for the careers of their sons than their daughters, though they know that their girls do not marry as easily as they did a generation ago. Hitherto profitable avenues of employment have been closed or only grudgingly opened—the medical profession for example—and even now there is little work for educated women who have no desire to teach. The better paid posts in the Civil service are closed to them. There are over five million women workers, yet the number of inspectorships open to women is entirely out of proportion with the many thousands of women and girls employed in our schools and factories. Our prisons, with their unhappy women inmates, have but one woman inspector, and no women doctors as such!

Now this state of affairs can undoubtedly be largely accounted for, not by any conscious evil design on the part of man, but by the fact that girls used to be brought up to look upon wedding bells and trousseaux as their one and only goal, and if they did not reach it they were failures and of no account in the social organism. Few of us would deny that the ideal state for men and women is the married state, but it too often happens that a woman marries, not because she loves, but for the sake of getting a home, or for the sake of "getting out of" something worse. With more training of her mental and physical capacities, with better conditions of work enabling her to earn a decent livelihood, she will be free, as man has always been free, to marry or not marry, as she chooses. Unless love calls her to the sacred duties of wife and mother, she can refuse to marry; and will not this make for the

* See Dr. Drummond's article in the *Hibbert Journal Supplement*.

purification of marriage and for the rearing of a nobler race?

There are happily thousands of cases where the limitations that hedge women round are not felt at all. But, on the other hand, do we not all know women whose minds and lives are not free, who are not expected to act on their own responsibility, or to think independently, who cannot call their souls their own? What is such a woman to do? She is dependent on father or husband, and she must either submit to his ruling of her life, or rebel against the established order of things, only too often to retire, baffled. When women are an integral part, not only of the nation, but the State, and the hallmark of citizenship is conferred, if only on a few of them, their status will be raised, they will no longer be negligible quantities, and in time it will be universally recognised that woman is an individual, a personality, with a life and thoughts of her own quite apart from her relationship to man, as man has always had apart from his relationship to woman. This truth is forcibly driven home by Tolstoy in "The Kreutzer Sonata," where the hero, looking at his wife after he has killed her in a mad fit of jealousy, realises in a terrible moment that she was a *human being* and not merely a part of his possessions to be disposed of as he pleased.

But there is another side to the question. These were women's rights as we understood them in the days of the early pioneers. To-day we regard the vote as the key that is to open the gates of opportunity for service. There are great problems which humanity demands that we should solve, and they cannot be solved satisfactorily by men without the help of women. There are dozens of public-spirited noble women who have devoted their lives to work on local bodies, in trades unions, co-operative guilds, or other departments of the industrial world, and they are practically unanimous in the conviction that until women are directly represented in legislation there can be no progress. This is why so many are devoting themselves to this struggle for political freedom—they regard it as the foundation-stone of a sound social structure, and believe that no real headway can be made till women go hand in hand with men in public as in private affairs.

And when we think of the evils around us can we wonder at this passionate desire in women to be able to help effectively in the work of reform? We think of the hideous problem of our streets; it thrusts itself upon us wherever we go. We think of the young girls who in their solitude and despair lay their hands on their innocent new-born babies. We think of the slum mothers and the sweated mothers with their diseased and starving children. We think of the havoc wrought by the drink traffic, and of infant mortality, caused not only by the ignorance and neglect of mothers, but by the immoral lives of fathers. Will the raising of the status of women not react on men and raise their moral standard? And are not these grave matters that affect our moral and social well-being more likely to be dealt with justly and wisely by women and men acting in co-operation than by men alone? Prof. Ramsay has said that "a nation

cannot permanently remain on a level above the level of its women."* It is therefore, a matter of serious and extraordinary importance to the future of the race that the womanhood above which a nation cannot rise should itself be raised to as high a level as possible. We have to work out our own salvation in this matter, and we have been unduly patient. It is only a divine impatience with things as they are that will avail to break down the barriers that stand between us and the promised land of freedom.

Back streams the wave on the ever-running river;

Life, life is changed, and the laws of it o'ertrud.

Man shall be the slave, the affrighted, the low-liver!

Man hath forsaken God.
And woman, yea woman, shall be terrible in story;

The tales too, me seemeth, shall be other than of yore.

For a fear there is that cometh out of
Woman and a glory,

And the hard hating voices shall encompass her no more!

The old bards shall cease, and their memory that lingers

Of frail brides and faithless, shall be shrivelled as with fire.

For they loved us not, nor knew us: and our lips were dumb, our fingers

Could wake not the secret of the lyre.†

dreds of thousands give place to other hundreds of thousands. "It is as natural to die as to be born." The very triteness of such words gives them their force, and obliges us to turn from the ever-present question, "What shall we do with our living?" to the other very serious question, *What shall we do with our dead?*

The Museum in St. Mary's Abbey Gardens, York, abounds in relics of the time of Roman Britain. Among them are many stone coffins containing fragments of human skeletons; the thicker bones of the limbs, portions of skulls—in one case the brown locks of a girl are all that remain of her. The rest of the mortal framework has become dust ages ago; it has mingled with the earth in which it was placed, and contributed to the life of grasses, and flowers, and grain, and the creatures that have fed on these. On our physical side we are kin with all animate things, and "one event happeneth to all"—the dissolution of the body into elemental atoms. "Nature, which governs the whole, will soon change all things which thou seest, and out of their substance will make other things, and again other things from the substance of them, that the world may be ever new." So said the philosopher Emperor, seventeen centuries ago, and modern science is in exact accord with him. Shall we accept or hinder and fight against Nature's rule and method? Cremation does away with the long and horrible intermediate process of decay, by submitting the dead body to the action of extreme heat: in two hours is accomplished the result, which, according to present methods of burial is often delayed for twenty years. There is no doubt as to the sanitary benefit that would result if cremation were generally adopted, nor as to the greater economy of the process, especially when it is considered that thousands of interments of ashes might take place where now hundreds only of dead are laid. But sanitary considerations and economy, important as they are, ought not to prevail in this matter if there were in the change danger of lessening to the living the ennobling influence of death, or doing injury to the precious sentiments of human reverence and affection. Let it be remembered that there is no proposal that cremation shall ever be anything but optional—those who prefer the old way can follow the old way; and, secondly, evidence that these fears are illusory might be found in the character of the advocates of cremation. These have, not blunted, but sensitive spirits; they are conscientious, not reckless; intelligently accepting the teachings of science, shrinking from the loath-someness of corruption, regarding the interests of the living, and in tenderness to the departed, they earnestly desire the adoption of this speedy, cleanly, and better method of disposing of the spirit-deserted tenements of flesh.

It is not religious faith that makes us shrink from the idea of cremation; it is lack of faith—not daring to face facts, not daring to trust God. Let us commit the keeping of our souls to Him as with a faithful Creator, who is and will be "mindful of His own." Let us remember the words of Jesus, doubly sacred as having given to the noble army of martyrs courage to face death in every shape of

* Quoted in Mr. Rowntree's "Study of Poverty," p. 79.

† Chorus from "Medea," Prof. Murray's translation.

horror, "Be not afraid of them that kill the body, *and after that have no more that they can do*"; and when our time to depart shall come, let us say with our Master, "Father, into thy hands I commend my spirit," only desiring for our east-off, worn-out body that it may be so disposed of as to be no source of injury to the world we leave.

CORRESPONDENCE.

EQUIVOCAL THEOLOGY.

SIR,—I have drawn upon myself the fire of a practised marksman, but I hope he will allow me a parting shot in reply. Dr. Drummond somewhat questions my statement concerning the use of the phrase "Spirit of Christ" in the New Testament. My contention is that Spirit in this connection was thought of as personal outgoing energy, and not as mere quality of mind or character. How else are we to explain the hints of directive action in the following passages:—"the Spirit of Jesus suffered them not;" "the supply of the Spirit of Jesus Christ;" "sent forth the Spirit of his Son... crying;" "what time the Spirit of Christ did point unto, when it testified beforehand." In one place (Rom. viii. 9) "the Spirit of Christ" is named separately after "the Spirit of God," and passes at once into "Christ in you" in the next verse.

So with the "grace" of Christ. I maintained that it was taken to be a gift imparted by Christ, and not simply "transmitted" by him. I might quote several passages, but one will suffice. "He hath said unto me, My grace is sufficient for thee. Most gladly, therefore, will I glory in my weaknesses, that the strength of Christ may rest upon (spread a tabernacle over) me." Would the writer have spoken thus of the "grace" of Christ if he had not believed that it was a "strength" which Christ of himself could bestow or withhold? Moreover "transmission" has difficulties of its own. The transmitter contributes nothing to that which he transmits; in what sense is it "his?" Why name him at all?

Mr. Prime will forgive me if I remind him that the primary meanings of Greek and Latin terms must not be determined by the secondary meanings of English words used in translation. "Worship," in the New Testament, is either an act of "obeisance," or a feeling of "awe and shame," according to the word employed; and "Divine" is nothing more than "Theologian," applied to St. John, and may with equal propriety be used of Mr. Prime himself.

E. P. BARROW.

THE REFORM OF THE POOR LAW.

SIR,—May I be allowed space in your paper to refer to the lecture given by Mrs. Sidney Webb before some Unitarian ministers, reported in your issue of Nov. 20? It is practically the drift of one which is being delivered in various parts of the country which, abbreviated from the Minority Report of the recent Commission on the Poor Laws, has aroused wide and deep sympathy. There is a possible

tendency for public opinion to endorse not only the findings of this report, but also its proposed remedies, because superficially these seem to offer a solution to the evils deplored by all. But there are a number of persons who have more practical knowledge of the conditions which lead to poverty and destitution than some of the Commissioners; I refer to members of Boards of Guardians and Distress Committees, the new guilds of help which are already proving their utility, organisations such as the Salvation and Church Armies, and others which, under different names, are grappling with these problems. To many of these the proposed remedy of either report does not seem entirely efficacious. Both are alike in wishing to make the county council or the county borough council the pivot of the new machinery, and it might be suggested that the county council is too remote an authority to be more than nominally responsible, and its work would have to be delegated to local committees, while the county borough council is merely the ordinary town council, so frequently dominated by its element of ignorance. The Minority Report accepts these County or County Borough Council committees unaltered, and therefore does not allow the introduction of an addition of "persons experienced in the local administration of public assistance or other cognate work" which is the saving clause of the Majority Report. The chief objection of both reports to the present Boards of Guardians is the method of election, and the indifference shown by the public in its exercise of the vote; but the same objection applies to the election of Town Councils, which are notorious for their appeals to beer and ignorance. If both the present Town Councils and Boards of Guardians could be reduced in number there would be a greater inducement for better candidates to offer themselves, but to find 100, or 50, capable persons who have the necessary time and ability, is difficult in any community, and in many cases the numbers are even greater than these. Either scheme involves a large increase of paid officials, and with committees already full of work, a large increase of bureaucratic influence is to be feared.

I wonder if the signatories to either of the reports are aware of the exclusion of women on the new bodies, which would apply to the recommendations of the Minority entirely, and to the Majority partially. The Majority Report says: "women to be eligible" on its Public Assistance Authority; and as that body will be chosen from the County or County Borough Council or from persons co-opted by them, we have only to look at what has happened in instances where these councils have had the power of inviting the co-operation of women, such as in the case of education or old age pensions. The smallest compulsory number, probably only one, is found on education committees, and none at all on the pensions; in many cases, as here, the council *may* elect the whole of itself, and as the total number on this committee may not exceed the number on the council, a convenient method is found for keeping out any one else. On the Public Assistance Committee, which

is to work under the Authority, women are to be included, in the suggested proportion of one-third; but we must remember that this is only a sub-committee, whose intentions can be vetoed by the Authority itself. In the Minority Report there is no mention of women as such, and though, no doubt, in the minds of the Commissioners the word "person" applies to both sexes, again in local politics this is far from being the case, and I think reformers should pause before they hastily endorse the almost entire omission of the woman guardian or her equivalent in the new administration.

Both these reports are too full of detail and admirable suggestions to be grasped by the average "man in the street." The very earnestness of any lecturer who knows well the mass of evidence brought before the Commissioners is bound to capture the sympathy of his audience, but we have to remember that before we entirely "abolish" what has served its purpose, we want the help of far-seeing brains, as well as of sympathetic hearts. An intermediate step to suggest would be the study of both reports, and the recognising of the points which both have in common, and these are many; then to form and strengthen a public opinion that shall make for progress, and which would be able to do a good deal, while waiting for the slow process of a Bill in Parliament, or an order of the Local Government Board. In this way the democracy would be making itself felt, and action would be hastened, and so the country saved from the weary waiting for legislation which one day, soon or late, will inevitably follow on the admirable work of the Commissioners.

MARY HASLAM.

Bolton, Nov. 30, 1909.

A CORRECTION.

SIR,—May I point out a printer's error in my letter appearing in your last week's issue. In the quotation from Edward Carpenter, the word "with" should be "within," otherwise the sentence is unintelligible.

The word "however" seems to have slipped out of the paragraph about Vedanta. It should read "who was, however, a member of the Vedanta Society," &c. Probably this is my mistake.

Mr. Hall White and Mark Rutherford are, of course, one and the same,—Yours, &c.,

R. M. RANDS.

Thornton Heath. Dec. 6, 1909.

CHRISTMAS APPEALS.

SIR,—Will you allow me to ask the readers of the INQUIRER for contributions to the Poors' Purse and the Christmas Fund at the Mansford-street Mission. There are many families I want to help, but my funds are at present exhausted.

Appeals are numerous, I know, just now; but I hope our old friends will help us again this winter, and I need hardly add that subscriptions from new friends would be very welcome.—Yours, &c.,

GORDON COOPER.

The Parsonage, Mansford-street,
Bethnal Green, E. Nov. 1, 1909.

SIR,—Will you kindly allow me to make an appeal to those kind friends who at this season of the year assist me? I need help for the Poors' Purse and Christmas gifts, new and cast-off clothing, books for prizes, &c. Altogether, we have a very large number of very poor people to deal with. In mothers' meetings we have 152 members. In the Sunday-school we have 327 scholars. Nor can it be denied that ours is one of the poorest and most unhealthy districts of London. The following figures speak for themselves:—In consumption while 78 die in Hampstead and 132 in the whole of London, 215 persons die in Finsbury—the highest number in the metropolis. Donations I should be glad to receive at my private address, 4, Durley-road, Stamford-hill, N., and gifts in kind at the Domestic Mission, George's-row, St. Luke's, E.C.—Yours faithfully,

FREDERICK SUMMERS.

SIR,—May I again appeal to all your readers on behalf of the Poors' Purse and Christmas funds of the Rhyl-street Mission. The distress in the district is equal to that of last year, the main causes of this distress being unemployment, sickness, and old age. In the latter case the Poors' Purse has enabled me to give much-needed help where the people have been deprived of the old age pension through having received temporary parish relief. Parcels of cast-off clothing will also be welcome.

My funds for the Christmas parties also require replenishing, and so I appeal for new subscribers to this fund. Donations, small as well as large, will be thankfully received by,—Yours, &c.,

W. H. ROSE.

Rhyl-street Hall,

Rhyl-street, Kentish Town, N.W.

SIR,—May I make an appeal once again as Christmas draws near, for contributions to my Poors' Purse.

Perhaps I may be allowed further to request friends intending to send articles—fancy, useful, or second-hand—for my Christmas bazaar (in aid of school funds) to do so at once, and oblige,—Yours faithfully,

J. HIPPISON.

95, Fort-road, Bermondsey.

P.S.—Will contributors please note change of address.

We are requested to state that Mrs. Goodwyn Barmby, Mount Pleasant, Sidmouth, will be glad to receive contributions as usual for the Workers' Aid Society.

BOOKS AND REVIEWS.

RECENT BOOKS ON ASTRONOMY.*

AT the present day there is a strong tendency to consider that no serviceable or original work can be done in science

* How to Study the Stars. By L. Rudaux. Translated by A. H. Keane. With 79 Illustrations. London: T. Fisher Unwin. Pp. 360. 5s. net.

Modern Astronomy. By H. H. Turner. Popular edition. With 30 Illustrations. London: Constable & Co. Pp. xvi—286. 2s. 6d. net.

Astronomical Curiosities—Facts and Fallacies. By J. Ellard Gore. London: Chatto & Windus. Pp. 370.

without the use of costly and elaborate instruments and apparatus. Not the least of the merits of Monsieur Rudaux's brightly written book consists in pointing out how much scope there is still for making valuable astronomical observations by means of the naked eye alone. He also gives ample directions, attended by practical diagrams, which will enable anyone equipped with a little mechanical ingenuity to construct, at a comparatively trifling cost, not merely efficient telescopes and astronomical cameras, but even suitable observatories, which could be erected in any garden. His hints for taking photographs and in general for overcoming difficulties in observation and manipulation will prove invaluable to the amateur. Dr. Keane's very readable translation is only occasionally marred by such slips as the statement that the tubes of small telescopes are made of copper instead of brass, and it is to be regretted that Monsieur Rudaux's name should have been incorrectly given as "Rudeaux" on the binding.

Professor Turner's interesting exposition of modern instruments, methods and results of astronomy has now been rendered more accessible by a cheap reprint. It is, however, unfortunate that the opportunity was not seized to bring the book up to date, so as to incorporate the advances made within the last nine years, even in such matters as the discovery that Jupiter possesses eight satellites instead of only five, and that Saturn has ten moons instead of nine. Originally delivered in the form of lectures, the different sections display all the vivid directness resulting from this treatment of a subject. Owing to the striking influence which photography has exerted upon astronomy within the last thirty years, the author devotes more space to the description of modern instruments and methods of research than to the discoveries which they have entailed, yet the general public will always take more interest in the results than in the processes of astronomical work.

The compilation of the vast array of somewhat disconnected facts and opinions which are comprised in Mr. Gore's "Astronomical Curiosities" has obviously necessitated much labour. Although this volume will prove to be a very useful book of reference, the continuous reading of literary pell-mell of this nature is liable to give rise to a form of mental indigestion, and many of the poetical quotations savour of unnecessary padding. The author's personal views appear too seldom, and apart from his discussion upon the size and distance of the great nebula in Andromeda, the most important section of the book is his critical exposition of the work of the Persian astronomer Al-Sufi, who flourished in the tenth century of our era. Even now his name is seldom mentioned in modern books of astronomy, although he was certainly the best of all the old observers, not merely criticising and amplifying Ptolemy's star-catalogue, but giving a most careful and detailed description of the stars as they appeared in his lifetime, so that his work is invaluable for discovering any variation in brightness or changes in position which some of them have undergone within the last thousand years.

F. O.

THE MEANING OF TRUTH: A SEQUEL TO "PRAGMATISM." By William James. London: Longmans, Green & Co., 1909.

Most readers, even if their acquaintance with philosophy does not go beyond the sight of an occasional review of a philosophical book in a daily or weekly paper, will have received the impression that a "new philosophy" called "Pragmatism" is making almost as much stir in the philosophical world (and beyond it) as the New Theology has been making among the evangelical churches. The impression is correct: but the "new" philosophy is admittedly not new, any more than the "new" theology was new. But Professor William James has succeeded in expounding it and calling attention to it in new, vivid, and arresting ways.

In his "Will to Believe" (1896) Mr. James set forth some aspects of the Pragmatist doctrine as he conceived it, together with the outlines of a general view of life which he calls "Radical Empiricism." The former doctrine he set forth in a series of popular lectures published in 1907, under the title "Pragmatism," and the latter in a similar series under the title "A Pluralistic Universe" (1908). Both these volumes are only collections of essays, and give no complete connected statement of what the new philosophy really amounts to. The volume on "Pragmatism" was very unsatisfactory; even after careful study of it, many readers were left with very vague ideas of what Pragmatism really is, and with no idea at all of what the particular beliefs are which Pragmatism justifies as against their contraries.

Hence we eagerly opened Mr. James' most recent volume, "The Meaning of Truth." Surely here, at last, was the long-awaited statement, systematic and connected, of the whole position. But no; here is another series of detached essays and articles, all but two of which have appeared in print before! There is nothing to wonder at in the fact that Pragmatism is "misunderstood"; the method of exposition invites misunderstanding. Mr. James is extremely anxious to be "popular"; but his notion of a "popular" style appears to consist in being systematically unsystematic and carefully careless. This, of course, does not prevent his writing being enjoyable to read—unless you are very anxious to know exactly what he is driving at!

From the preface of the new volume we select the following passage as typical of Mr. James' manner of expounding his first main principle: "The *true* is only the expedient in the way of our thinking; just as the *right* is the expedient in the way of our behaving. Expedient in almost any fashion; and expedient in the long run, and on the whole, of course; for what meets expeditiously all the experience in sight won't necessarily meet all further experiences equally satisfactorily. Experience, as we know, has ways of *boiling over* and making us correct our present formulas." What Mr. James affirms is, we take it, essentially this: not only that a belief which *works* is true, but also that the successful working of the belief is its truth. The value and importance of this principle is not to be denied; but evidently

its whole significance depends upon an understanding of the different ways in which beliefs may and do "work"; and to this question Pragmatists cannot be induced to pay the slightest attention.

Along with this principle Mr. James expounds another, which concerns "the structure of the universe." Reality, or the universe, or the world, "is not ready-made and complete from all eternity"; it is still in the making, and "awaits part of its complexion from the future" and at the hands of us men. We have a real share in the process of creation; our actions make a difference in reality. Here again we have a principle of great value and importance, when its limitations are properly recognised. Our quarrel with the current expositions of Pragmatism is that no such recognition is given.

THEISM AND THE CHRISTIAN FAITH :
Lectures delivered in the Harvard Divinity School. By Charles Carroll Everett, D.D., LL.D., late Professor of Theology and Dean of the Faculty of Divinity. London: Macmillan & Co., Ltd. 10s. 6d.

MANY of Dr. Everett's friends expressed the wish that there should be some permanent record of his lectures on theology, a desire which, we understand, was prompted by the profound impression which the lectures made on those who heard them. Dr. Everett, like some others of our greatest University teachers on both sides of the Atlantic, such as the late Robert Adamson, of Glasgow, never wrote out his lectures, so that it was necessary to have recourse to students' notes. The work has been long and arduous; but it is now abundantly justified by the results; and we sincerely congratulate Professor Edward Hale, of Harvard, the editor, and his band of coadjutors on the successful execution of a difficult task. It is needless to comment on the lasting value of the lectures now issued in book form.

Dr. Everett's plan was to give each year three courses of lectures, which constituted together a unified body of instruction in the philosophy of religion. The first course dealt with the psychological roots of religion, which he found in the feelings and actions appropriate to the three "ideas of the reason"—truth, goodness, beauty. These lectures were edited and published a few years ago under the title "The Psychological Elements of Religious Faith" (edited by Edward Hale, Macmillan & Co., 1902), a small but valuable book. The second of the three courses dealt with comparative religion, mainly in the light of the psychological results of the first course. The third course, now published in a larger volume, "first unfolded the philosophical implications of the three ideas in a doctrine of God as Absolute Spirit, in whom they have full realisation; and then considered in the light of them the fundamental problems of theology, and presented Christianity as the 'absolute religion' because comprehending in harmonious perfection all three ideas of the reason." There are many traces of the influence of the German idealism which originated in the work of Kant; but Dr. Everett was

a vigorous and independent thinker. This is shown not least in his treatment of such well-worn and still-vexed topics as "The Freedom of the Will" and "The Meaning of Sin." Of his own work he might truly have said *nullius addictus jurare in verba magistri.*

LITERARY NOTES.

"*The Encyclopædia of Religion and Ethics*," edited by Dr. James Hastings, is making steady progress. Messrs. T. & T. Clark announce that the second volume, including articles "Arthur—Bunyan," will be published simultaneously in Edinburgh and New York on the 18th of this month. One hundred and sixty-nine different authors are contributors to this volume, and amongst articles of outstanding importance may be mentioned:—"Bible," by Prof. Sanday, of Oxford; "Church," by Prof. von Dobschütz, of Strassburg; "Biology," by Prof. James Young Simpson; and others by Mr. Andrew Lang, Profs. Kilpatrick, Oman, and Dr. Jeremias. The articles number 265, and each of them is practically a concise book in itself.

* * *

SPINOZA's short Treatise on God, Man and his Wellbeing, translated for the first time into English, and edited, with introduction and commentary, by A. Wolf, M.A., D.Litt., is about to be published by A. & C. Black. This volume contains a translation of the Short Treatise, together with a general introduction on the life and thought of Spinoza, an account of the manuscript of the Treatise (with facsimiles, &c.) and full explanatory notes.

* * *

THE Companion Bible is announced by Mr. Henry Frowde, the first part of which, the Pentateuch (with fifty-two appendices), will be ready immediately. The new edition will consist of the Authorised Version, with critical, explanatory, and suggestive notes. The special features of the Companion Bible are the amount of information given alongside the text, often occupying more than half the page, the aim being to make the Bible self-explanatory; and also its low price.

* * *

MESSRS. WILLIAMS & NORGATE announce as almost ready for publication an original and important study of Sterne by Mr. Walter Sichel, whose Sheridan is one of the most successful books of the year. Mr. Sichel is publishing for the first time Sterne's much-discussed "Journal to Eliza," and has obtained many new facts about the famous author of the "Sentimental Journey."

* * *

BJÖRNSTERNE BJÖRNSEN, celebrated his seventy-seventh birthday this week. He has led an active life, and probably it is not known by all the English readers who enjoy his stories that he has taken an important part in politics, and that Norway partly owes her separate existence to him.

* * *

MR. WILLIAM ARCHER'S article, "From Ibsen's Workshop," in the *Fortnightly Review*, is full of interesting details which

throw much light on the literary methods of the great Norwegian dramatist. Although Henrik Ibsen was "in maturity and age the most reticent of artists," keeping his own secrets, and not even revealing to his wife and son what he was "hatching out," he preserved his papers and notes very carefully. "He not only made a practice of saving the chips from his workshop," says Mr. Archer, "but he seems to have left his executors a free hand to deal with them as they pleased." It is found that he subjected his raw or half-finished material to three main processes: "simplification of mechanism, rejection of accessory figures, and elaboration of character. . . . Though he often polishes phrases, he never works in dialogue, so to speak, for its own sake. The additions to his dialogue almost always reveal some new facet or character, or complication of motive."

* * *

THERE is in the *Nineteenth Century and After* a curiously interesting article entitled "The Poet and the Puritan," by Mary Suddard, a brilliant writer, now dead, of whom Mr. Harold Begbie gives a short account. The article is an attempt to show that Shakespeare not only understood the power and the limitations of Puritanism, but foresaw that "it was destined to settle down into English character, chiefly through the agency of women." Puritanism, however, is often vanquished when it comes into contact with real life, which it has never troubled to understand; and the Christian ideal of sympathy and pity is incomparably more effectual (so this writer thought) than a narrow and arbitrary morality in keeping the soul balanced and strong when face to face with the sorrow and suffering of humanity.

PUBLICATIONS RECEIVED.

From MESSRS. A. & C. BLACK:—Who's Who. 10s. net. The Englishwoman's Year Book. 2s. 6d. net. Who's Who Year Book. 1s. net. The Writers' and Artists' Year Book. 1s. net.

BRITISH AND FOREIGN UNITARIAN ASSOCIATION:—Directory of Unitarian Ministers and Congregations. 3d. net. The Unitarian Pocket Book and Diary for 1910. 1s. 3d. net.

CAMBRIDGE UNIVERSITY PRESS:—Cambridge Modern History. Planned by the late Lord Acton, LL.D. Edited by A. W. Ward, Litt.D., G. W. Prothero, Litt.D., S. Leathes, M.A. Vol. vi. 16s. net. A Letter to a Dissenter: Sir George Savile. 1s. net.

MESSRS. J. CLARKE & CO.:—The New Testament in Modern Speech: R. F. Weymouth. Edited by E. Hampden-Cook, M.A. 2s. 6d.

MR. HENRY FROWDE:—Michael Servetus: William Osler, M.D., F.R.S. 1s. net.

MR. PHILIP GREEN:—Unitarian Affirmations: R. Travers Herford. 1s. 6d. net.

MESSRS. HODDER & STOUGHTON:—The Thousand and One Churches: Sir W. M. Ramsay and Gertrude L. Bell. 20s. net. Footsteps in the Path of Life; Meditations and Prayers for Every Sunday in the Year: Marcus Dods, D.D. 3s. 6d. Modern Substitutes for Christianity: P. McAdam Muir, D.D. 6s.

MESSRS. LONGMANS & CO.:—The Mystery of Existence: C. W. Armstrong. 2s. 6d. net.

MESSRS. MACMILLAN & CO.:—Trans-Himalaya; Discoveries and Adventures in Tibet: Sven Hedin. 2 vols. 30s. net.

MR. ELKIN MATHEWS:—The Vision: Mrs. Hamilton Syng. 1s. net.

THE SALVATION ARMY:—The Great Idea: Arnold White.

MESSRS. SKEFFINGTON & SON:—George Edward Jelf: a Memoir by his Wife. With a preface by the Lord Bishop of London. 3s. 6d.

MEETINGS AND SOCIETIES.

MANCHESTER COLLEGE, OXFORD.

MEETING IN MANCHESTER.

On Friday, December 3, a meeting was held at the Memorial Hall, Manchester, in support of Manchester College, Oxford. The local members of the College Committee issued invitations and acted as hosts, and although the Manchester weather that prevailed must greatly have enhanced the attractions of the home fireside, a goodly company of supporters and friends assembled. The proceedings began at 8 p.m. Dr. Drummond took the chair, and was supported on the platform by the Principal, Dr. Carpenter, Professor Jacks, and the Rev. H. Enfield Dowson, chairman of the College Committee. Dr. Drummond, in his opening remarks, gave an interesting survey and summary of the history of Manchester College from the days when, as Manchester Academy, its peripatetic career began. Excluded from the universities by tests, our forefathers had determined to preserve the succession of a learned ministry, and had established institutions of learning in which neither teachers nor students were bound. That was the fundamental principle of Manchester College. For a century that principle had not been in favour, but it was now widely recognised. There in Manchester they had a university with an open faculty of theology. The founders of the college had two objects in view. The first and more private object was to provide a full and complete post-graduate course in Divinity. The second object was of a more public nature. It was to provide a preliminary training in Arts for Divinity students, and it was open to students of other professions to take this course. Hence many laymen had been trained formerly, as there were no universities to which they had access in accordance with their principles. With the establishment of more open colleges and the opening of the national universities, laymen had ceased to enter Manchester College. But the college had never entirely withdrawn its assistance from undergraduates. Divinity students now generally took their degrees at Oxford, and maintained meanwhile some subsidiary connection with Manchester College. On obtaining their degrees they then entered the college for the Divinity course. Other means of public influence had arisen. The earlier Unitarians had sought to work with the public and for the public as far as they conscientiously could. It was found possible to maintain these traditions even in Oxford, where there was a wonderful breaking down of old restrictions. Nonconformity, once looked down upon, was now respected, according to its character and ability. Hence when the college sought to confer a public benefit by opening its lectures on social and philosophical subjects to the public there had been a gratifying response. Large attendances had resulted. Last term, when eight lectures on the Poor Law Commission were delivered, the numbers had been so large as to necessitate the use of the library instead of the lecture-

room. The old public usefulness of the college was not forgotten. In many other ways it had been possible to forward the principles of the college in Oxford.

Principal Carpenter said he felt it a privilege to be allowed to plead the cause of the college bearing the name of Manchester in the city in which it took its origin. It was a privilege also to speak in that beautiful hall which owed its form and design to the same creative hand as the Oxford College. They could not meet there to plead the cause of the college without being reminded of its architect, Thomas Worthington, to whom they owed so much. Proceeding, he directed attention to the ultimate cause of the meeting that night and the chief ground of the appeal. The removal to Oxford had brought the college before the public view. The number of students had very largely increased as compared with the London period. At present the burden of the maintenance of many of the students, which ought to be undertaken by the Churches, fell on the college. This in itself was a strong reason for an appeal to the congregations of our religious fellowship to assist in the maintenance and training of their ministers. Referring to the wider life of the college in Oxford, Dr. Carpenter remarked that at first the novelty of the presence of the college in Oxford made it difficult for their Oxford friends really to judge of its significance. He remembered one tutor saying after a debate: "I always thought up till now that the principles of Manchester College were only flummery. Now I know they really mean it." This observation resulted from the fact that after a distinguished teacher of the college joined the Church of England he was not immediately driven out of his class-room as unfit to teach Hebrew or Old Testament. That incident demonstrated to Oxford that the college meant what it said by its refusal to impose a test. The same principle had been exhibited in other fields. He could best illustrate by telling them of the happenings within the college walls since June.

(1) In July the summer school of the National Conference Union for Social Service had been held at Oxford.

(2) On the occasion of the University Extension Festival, 1,800 students had spent four weeks in Oxford. The college chapel had been crowded morning and evening again and again during the meetings. The lecture-rooms had also been full from day to day.

(3) The Summer School of Theology, held in Oxford, had been hatched in the Senior Common Room of Manchester College. Lecturers of all denominations had been secured, and members of the school attended from all parts of the world. The Principal was chairman of the committee of arrangements, and had associated with him as secretaries the Rev. A. J. Carlyle and M. Thatcher, of Mansfield College.

(4) The Dunkin Lectures on the Majority and Minority Reports of the Poor Law Commission were attended by large audiences. Representatives of both reports were invited to lecture, and this openness of principle impressed friends of the college in the university.

While the Dunkin Lectures were going

on Prof. Henry Jones lectured downstairs to an audience of from 100 to 130.

Altogether more than 400 entered Manchester College week by week during last term, outside Sunday worship. The opportunities in Oxford were magnificent. If possible a room should be built on the college ground capable of holding larger audiences. There was great work to be done. Lord Curzon, the Chancellor of the University, in his memorandum last spring, recommended as an ideal for the future that the restrictions that at present hedge the Divinity Examinations and the Divinity Chairs should be abolished. When that day arrived the principles of Manchester College would have been frankly adopted by the University, and all would work together hand in hand for Truth, Liberty and Religion.

Professor Jacks said that one of the signs of the vitality of any religious movement, or Church, or group of Churches, was the ability shown to maintain the supply of its own ministers. The best and ablest men would not consent to devote their lives to a religious movement which has not sufficient faith in its own future to maintain its ministry from its own resources. They would serve elsewhere and they would be quite right. He did not wish it to be understood that he thought that the group of Churches served by the men who came to Manchester College was a declining group. But he did say that unless those Churches bestirred themselves in maintaining the supply of ministers they would become a declining group of Churches. He believed that there was enough vitality at present to supply all the ministers that they wanted. But why did we not get them, or more? The Churches had lost the habit of mind which accepted the supply of their ministry as a responsibility of their own. They had developed the habit of looking to the colleges to get men to go into the ministry. A change was needed. The time had come to take some definite steps. He would like to see a committee for the supply of the ministry formed in each district of the country. He would like to see it arranged so that it would be the particular business of the committee to spread information among the young men in the Churches as to the means of entering the ministry. They should give advice and, if possible, assistance. He did not regard with confidence the policy of offering attractions to young men. Reasonable conditions of life should be created for students. The life at Oxford was a life of comfort, amidst beautiful surroundings, rich memories, and the influence of a great university. That was enough. The rest lay with the Churches.

The Rev. H. E. Dowson, with customary breeziness, rounded off the appeal. That meeting meant business. It was to find money to make the finances of the college sound. An additional £320 income was wanted. £63 a year had been promised. A further £41 a year had been added in connection with that meeting. Over £200 was yet needed. The hour was most propitious seeing that the House of Lords had just done away with the taxes! He had pleasure in moving a vote of thanks to their visitors from Oxford who had addressed them.

NORTH AND EAST LANCASHIRE UNITARIAN MISSION JUBILEE CELEBRATION.

ON Saturday, the jubilee of the North and East Lancashire Unitarian Mission was celebrated at Bank-street Chapel—its original home—for it was mainly through the instrumentality of the minister and leading members of the congregation of Bank-street at that time that the mission was founded in December, 1859. The proceedings extended over the afternoon and evening, the former consisting of a service in the chapel, when a sermon was preached by the Rev. J. C. Street, of Shrewsbury, supported by the Rev. R. Travers Herford, of Stand; while after tea had been served, a public meeting was held in the schoolroom, and was very well attended, the majority of the churches in the district covered by the mission being represented. Mr. T. Harwood, chairman of the executive, presided, and the speakers included the Rev. Principal Alexander Gordon, of the Home Missionary College, Manchester, the Rev. H. E. Dowson, president of the National Conference, the Rev. C. C. Coe, of Bournemouth, a former secretary of the mission, Mr. J. J. Bradshaw, and the Rev. E. D. Priestley Evans, acting secretary of the mission.

After the Rev. E. D. Priestley Evans had read telegrams expressing regret at inability to be present from the Rev. Jeffrey Worthington and Mr. John Harrison, president of the British and Foreign Unitarian Association,

The Chairman said the mission was for the purpose of organising new churches in fresh districts, and to strengthen the churches that were already in existence. For some years prior to 1859 hardly any new congregations had been established, and one wondered how that missionary movement arose. After the Dissenters' Act had been passed a great many new chapels and churches were built in place of old ones. Consequently their congregations became better, and a new spirit arose among them with a desire to spread their views in other districts. On Dec. 3, 1859, a meeting of Unitarians of North and East Lancashire was held at Bank-street Chapel, and the mission was then formed. The Rev. John Wright was the first secretary, and branches were opened at Heywood, Burnley, and Accrington, and there were now fairly strong congregations at those places. From some of those churches they had sent out many of the public-spirited men of the country; especially at Heywood was that a notable feature, Mr. David Healey being one of the prominent members of the church. The mission then developed very quickly and good work was now being done at Colne, Horwich, Leigh, and Astley. They had recently started a cause at Blackburn, and there were very hopeful signs there. In conclusion, he expressed a hope for the continuance of the mission's good work. (Applause.)

Principal Gordon observed that there were times when one felt that one's religion was good, and one was perfectly content to enjoy it by and for itself, and thought it was perhaps too good to be given to Tom, Dick, and Harry, and their sons and daughters. That was a feeling that did

creep over them sometimes, but there were Unitarians of a different stamp. They had heard it repeated that those who began the mission had before them in their mind's eye the time when there was not to be a town in Lancashire without a Unitarian chapel. Did it not become them, then, to be foremost in the work of offering to the anxious heart of their generation a message of truth which was at the same time a message of freedom? (Applause.)

The Rev. H. E. Dowson eulogised the ministers. He never knew a band of young ministers, he said, holding aloft a banner better than did theirs at the present time, and it made him look forward with confidence and hope to the cause of their church in such hands as those. After asserting that the missionary spirit was abroad among their young men, he went on to refer to the changing character of Unitarian congregations. All their congregations, he asserted, were losing their leaders of progress. It was a grand record of civil and religious progress they had in their ranks, and their laity stood in the front places of the cities in which they lived, but those men were not living among them now. Yet it was not all loss. Their churches were becoming democratic churches. The people were coming in; it was now the people's churches. The "almighty" penny, like the Wesleyan "almighty" penny had to come in and support the church, and the people loved it all the more because it was theirs. They had gained much. Some people seemed to think, he proceeded, that because of the New Theology, the spirit abroad in the air, they need not work any longer, their occupation was gone. That was not so; their occupation was there still. Their folks were in the van of progress of old in religious thought. Let them, therefore, step in the van—noblesse oblige. He hoped, he concluded, that their churches might be missionary, not only in speaking a true and truer gospel, but in living a more and more Christian life among Christian men. (Applause.)

Addresses were also delivered by the Revs. C. C. Coe, and E. D. Priestley Evans, and Mr. J. J. Bradshaw.

Mr. Evans drew attention to the "Jubilee Volume" issued that day in connection with the celebrations, which contains a history of the work of the Mission, together with short sketches of the 32 affiliated churches, which are of great interest. There are 31 illustrations, 30 of the churches and one of the late John Grundy, of Summerseat, which is the frontispiece, Mr. Grundy having been chairman of the Mission Committee for the first 24 years of the Mission's existence. The volume is sold at 1s. Mr. Evans also drew attention to the great need there was of the fund of £5,000 the churches were hoping to raise for the Mission, by February 1911.

THE MAIDSTONE APPEAL.

We are glad to call attention to the appeal in connection with the proposed new church at Maidstone which appears in our advertising columns to-day. The remarkable revival in the congregation under the ministry of the Rev. Alexander Farquharson has rendered this movement necessary. The present chapel was erected in the year 1736, is hidden in a narrow street, and has incurable defects. During recent years, those who have wished to attend have been repeatedly turned away

because seats could not be provided. That the congregation may continue its forward movement there is necessity for a more spacious and comfortable church, and adequate accommodation for the Sunday school and social purposes. The complete scheme will cost £4,000. Towards this amount £2,000 will be raised locally, including the sum realised by the sale of the old building. Who will help?

The scheme has the endorsement of the British and Foreign Unitarian Association and of the Committee of the Provincial Assembly of London and the South-Eastern Counties, the former having made a grant of £100 and the latter a grant of £10 to start this appeal.

Donations may be sent to:—Rev. Alexander Farquharson, 41, Camden-square, N.W.; or to Mr. T. P. Caffyn, hon. treas., Bower Mount-rd., Maidstone; or to Mr. M. A. Ruck, hon. sec., Weaver Grange, near Maidstone.

DOWNPATRICK FIRST PRESBYTERIAN (NON-SUBSCRIBING) CHURCH.

THE bicentenary of this venerable place of worship is being celebrated this month. In connection with the bazaar which will be held on Dec. 15, 16, and 17, an attractive booklet has been issued, giving a history of the congregation and a number of admirable views and portraits, including the late Rev. S. C. Nelson, whose venerable figure is still so well remembered in Ulster. The congregation is not so wealthy as it used to be, but it is bravely holding its own under the ministry of the Rev. M. S. Dunbar, in spite of the difficulties of emigration and the tendency of all business and professional life to remove to Belfast. Many generous friends at a distance will no doubt be glad to show their goodwill by contributing to the Bi-Centenary Fund which is being raised in order to make some necessary improvements and repairs in the church, the manse, and the school. Donations may be sent to the Rev. M. S. Dunbar, The Manse, Downpatrick.

THE SOCIAL MOVEMENT.

WHAT GERMANY IS DOING.

In view of current discussions on unearned increment, it ought to be of interest to notice how Germany is going to secure for her great municipalities some of the increment value. Berlin, taking as its model a scheme already in practice at Hamburg, is about to impose a municipal tax calculated as follows. The basis for the calculation of increment value shall be the difference between the amount paid for any piece of property and the amount actually realised for it when it changes hands. Three per cent. is to be added to the purchase price, representing expenses of purchase, and a further 3 per cent. for the time during which the property may have made no return to the owner, presumably while he was seeking a tenant or during building operations. In case of compulsory sales, the purchaser on reselling will add to the price he actually paid the amount of any mortgages or other charges he may have to take over for the purposes of the increment tax. All costs incurred by the owner for permanent improvements to the property, including paving and canalisation charges, are to be deducted from the realised sale price for the purposes of the tax. The new impost is to be calculated at rates varying from 1 per cent. on increment values of £100 to 5 per cent. on values over £2,000. Where the increment value amounts to 10 per cent. or upwards of the purchase price, additional charges will be levied at rates rising from 10 per cent. on increment values of from 10 per cent. to 20 per cent. to 100 per cent. on values exceeding 100 per cent. of the purchase price. Thus, on an increment value of £2,000, representing upwards of 100 per cent. of the purchase price, the duty payable would be 5 per cent. under the first scale, plus 100 per cent. of that amount (*i.e.*, of 5 per cent.) under the second, in all 10 per cent. of the original purchase price, or £200.

* * *

But in addition to carefully devised schemes of this kind for securing to the community at least a portion of values created by the community, enlightened municipalities are devoting much thought to the elaboration of far-

reaching schemes of housing reform. For example, the Berlin correspondent of the *Westminster Gazette* reports that the municipality of Charlottenburg is busily engaged in organising a housing office, which is to begin work next April. The scheme is a very comprehensive one, and includes inspection of dwellings, a "dwellings exchange," a statistical department, a department for controlling the letting of sleeping spaces to lodgers who do not rent separate rooms, and a department for encouraging the building and equipment of model homes. Hitherto there has been in Germany no inspection of dwellings except in certain Southern States and in isolated cities; and an Imperial Housing Law, imposing minimum forms of sanitation, is still the ideal of social reformers.

Under the new law all dwellings containing not more than three rooms are subject to regular inspection. In larger flats and houses only the servants' quarters are liable to inspection, except where lodgers are taken in. This work will be carried out by specially trained "inspectors of dwellings," who must first attempt to remedy abuses by agreement with house owners or tenants. Should this method fail the case is handed over to "citizens' deputations," of which eighteen will be organised in the city. The police will be called in only in the case of serious violations of sanitation and morals. An agreement is to be come to with the police as to what are the lowest tolerable conditions of lighting and ventilation.

More novel features of the reform are the "dwellings exchanges." Owners of all vacant dwellings containing less than four rooms are obliged to report to a central office, which will keep a list cost free. By this the municipality and the citizens will be kept aware of the fluctuations in the housing market, and the latter will be saved from paying excessive rents in one part of the town at a time when in another part rents are reduced as the result of the supply of dwellings largely exceeding the demand.

* * *

Now that a Government scheme of insurance against unemployment (recommended by both sections of the Poor Law Commission) seems to be in prospect, it is interesting also to note that in the Kaiser's recent speech from the Throne, announcement was made of Bills for the completion of the Imperial Insurance Laws, which would extend the existing system of State insurance against sickness to larger sections of the people, and introduce a system of life insurance for the benefit of surviving relatives. Other measures announced were a special Bill to regulate the conditions of home work and a Bill relating to employment agents.

NEWS OF THE CHURCHES.

Special Notice to Correspondents.—Items of news for this column should be sent immediately after the event, and should reach the office on Wednesday, except in the case of meetings held too late in the week to make this possible. Reports should be made as short as possible. Long reports from local newspapers should be summarised and sent in the form of a short paragraph, except in the case of events of unusual importance.

Ashton-under-Lyne.—A sale of work to clear off a deficit on the current account of the church, due to the treasurer, was held on Friday and Saturday, December 3 and 4, in the school-room. Mrs. J. Pollitt opened on the first day and Mr. W. E. Wood on the second. The sale was also continued on the Monday. The school-room presented a very attractive appearance. Musical and other items of entertainment were provided. About £50 was realised.

Birmingham: Church of the Messiah Domestic Mission.—The annual meeting in connection with the Domestic Mission in Lower Fazeley-street was held on December 6, under the presidency of Sir G. H. Kenrick. Among those present were Alderman the Right Hon. William Kenrick, the Rev. J. W. Austin, the Rev. T. Pipe, Mr. T. H. Russell, Mr. E. H.

Lee (treasurer), and Mr. W. Byng Kenrick (secretary). Mr. W. B. Kenrick presented the committee's annual report—their sixty-fifth. It intimated that during the past year the attendance in the chapel and Sunday schools, and at club meetings and other social gatherings, had been even greater than before, so that the accommodation was taxed to its uttermost. The committee had every reason to be satisfied with its testimony from those most concerned, to the value placed upon the help afforded by Mr. and Mrs. Pipe. The mission had not been considered as a mere channel for the conveyance of aims to those who might be rightly selected as most deserving of such assistance, although that particular work must always be a part, and a trying part, of a missionary's labours. The mission had been made a rallying point for those who, in the stress of material hardship, had been in danger of having all their better instincts subdued or perverted, so that their temptations might be removed, their good resolves strengthened, and their self-respect established and maintained. Thanks to a generous response from many members of the Church of the Messiah to the appeals of the committee, the financial position was not so serious as two years ago, but the income was still less than the ordinary expenditure. The Rev. T. Pipe's report was a lengthy and interesting record of work. Through the mission, he said, what had been learned of the wants of the people by direct and frequent intercourse with them was provided for them in worship, social intercourse, and recreation. The necessities of the people were, he believed, fairly represented in the institutions of the mission. The Sunday school carried on by a band of forty teachers was full, while every one of the religious, social, and recreative activities of the mission was equally flourishing. The one cry was for increased accommodation. Extension was imperative unless the work which through sixty-five long years they had built up was to be crippled. Sir G. H. Kenrick, proposing the adoption of the reports, made reference to the progress made among the poor since the days of Lawrence Street. The state of things that existed there, the barbarity, the overcrowding, the cruelty, disease, dirt, squalor, and vice had not, perhaps, entirely disappeared from the city, but at all events the conditions had been quite transformed. In a comparatively few years a great change had been wrought. Not only were the houses in very much better condition, not only was there very much less overcrowding, but the manners of the people had entirely changed. There was a better spirit amongst them, a spirit of true charity, and a real desire to do something for the benefit of their neighbours. That change came not alone from the improved material conditions, but, as their missionary had said in a previous report, "from human love and beneficence under the guidance of religion." It was rather a fashionable idea at the present time that it was the outward condition, the environment, which really mattered. People asked how it was possible for people to be good, charitable, decent, clean, when they were in squalid surroundings. He would not say that the surroundings had not a great deal to do with it, but he ventured to aver that, if the surroundings of the people were brought up to what they conceived to be ideal, they would find all was not right in the condition of the people. A simple illustration: Shipwrecked mariners cast away upon a land where there were no bad conditions, where the surroundings were quite natural, had been found to lapse back to the ordinary creatures of the fields; while in precisely similar circumstances men had been kept up to the mark of civilisation by the courage and influence of one good man amongst them. That was what seemed to be at the bottom of their mission work. They could not effect the moral and spiritual improvements they desired by books, newspapers, or politics. They must seek to influence individuals by more or less personal contact. Mr. T. H. Russell seconded the adoption of the report, which was agreed to.

Birmingham: Old Meeting Church.—A special congregational meeting in celebration of Mr. Wood's twenty-five years' ministry at the Old Meeting Church was held in the rooms of the Society of Artists on Wednesday evening, December 1. There was a large attendance of

members. In opening the proceedings the senior warden, Mr. T. F. Woolley, referred, not only to Mr. Wood's work at the Old Meeting Church, but also to his services up and down the country on behalf of the Liberal Faith, and to his educational work, both in Leicester and Birmingham. In the name of the congregation, Lieutenant-General Phelps made a presentation to Mr. Wood, which, at Mr. Wood's request, is to be devoted to placing a window in the church to the memory of the late Mrs. Wood. General Phelps and Sir James Smith spoke in glowing and eloquent terms of the ministry of Mr. Wood and of the warm affection of the congregation for their pastor and friend. In reply, Mr. Wood acknowledged with gratitude the unfailing kindness, sympathy, and appreciation of the congregation extended to him over twenty-five years. In that time great changes had taken place, and for him the room was filled not only with the living, but with familiar faces seen only by the inward eye. Many had passed on, but their names were held in grateful remembrance. It was sometimes thought that a presentation to a minister was a gentle hint to move on, like the action of the Joint Stock Co., who, wanting to get rid of their chairman, accomplished this purpose by presenting him with a handsome piece of plate. He, Mr. Wood, was not going to interpret their gift that night in any such manner, but hoped, with renewed health, to serve them yet for a few years to come. The gentlemen of the choir, under the direction of Mr. A. J. Cotton, gave a capital selection of music.

Burnley.—To aid the funds of the church, a Christmas fair and sale of work were opened at Trafalgar-street Unitarian School on Thursday, December 2. The main hall was prettily decorated, and the five stalls were well stocked with every kind of article. At the opening ceremony, which was performed by Councillor J. T. Bibby, of London, there was a large attendance. Councillor J. T. Bibby, after speaking in a reminiscent strain of his former association with Trafalgar-street chapel, said they were proud that church was built on foundations that would last: absolute liberty, freedom from all theological barriers. To-day stress was not being laid on dogma and creed but on the life lived, and other churches had come to see that they and the Unitarians had much in common. There was a continual growth in all churches, because they were being forced slowly but irresistibly to accept the principles which Unitarians held dear. The sale of work was reopened on Saturday. Mr. J. T. Bibby, of Burnley, presided, and the sale was opened by Mr. J. S. Mackie, president of the church. Mr. J. S. Mackie said the bazaar, as a means of raising money for religious purposes, was variously estimated. Some churches, he regretted to say, employed questionable means in connection with their bazaars. Raffling, extortionate charges, and even intoxicating drinks disgraced many bazaars. He was happy to say they had never countenanced any of these things, and he considered that in the absence of the gambling spirit, and with fair charges for the goods exhibited for sale, their sale of work was an absolutely honourable undertaking. He claimed that they had adopted modern scientific methods in their thoughts about religion. They held that no kind of truth, least of all religious truth, needed bolstering up by authorities, and creeds and confessions of faith. Scientists did not in any department of knowledge say, "Thus far shalt thou go and no further." In conclusion he spoke of the democratic character of the church organisation, and urged every member to take his or her share in the management of the affairs of church and school. He thought it the highest distinction anyone could attain to be able to do the highest work, whilst willing to do the humblest. The total receipts amounted to over £112.

Capetown: Free Protestant Church.—We are indebted to the *South African News* of November 6, for an account of the opening proceedings at a recent sale of work, rendered necessary by the prolonged financial depression in Capetown, in connection with this church, of which the Rev. Ramsdin Balfour is minister. Mr. Balfour, in opening the proceedings, remarked that Cape Town had been passing through a deep depression, and in such times people economised in the superfluities of life—art, literature, churches and

charities being so considered by many, though really these belonged to the essential things of life. There was no single church but had suffered, just as they had suffered, and a deficiency of £160 had been the consequence. It was not a large sum, perhaps, but it was a large sum for a small congregation. They could not live on deficiencies, and a number of ladies had put their heads together and decided upon a sale of work. It was not expected that the whole sum would be realised that day, but they might go a long step towards it. Mr. Balmforth then welcomed Mrs. Faure, Mr. Beard, and Dr. Forsyth, the two gentlemen having come to show the sympathy of other congregations with their effort, and said he was glad to see there was a tendency to more co-operation between the churches; he felt there were more points upon which they could agree than points upon which they differed. Alluding to Mrs. Faure, Mr. Balmforth said no one more worthy or fitting could have been found to perform the opening ceremony. It was fitting that Mrs. Faure, who represented one who had borne the burden and heat of the day when the church began 40 years ago, and for 30 years afterwards, should be invited there. Dr. Forsyth, in the course of his speech, spoke of the dangers arising from social degeneracy. The people of this land, he said, had a great and noble task before them, but did not seem to realise it. People talked of the black peril, but the peril he feared was Europeans losing sight of the high purpose for which they had been planted in this country. He went on to allude to the high intellectual attainments of Mr. Balmforth, to the position he had attained as a public man in the city, and pointed out the readiness of Mr. Balmforth to champion the cause of the suffering, the oppressed, or those in distress.

Chichester : Appeal.—The Rev. A. J. Marchant writes from 17, North Pallant, Chichester:—"I did not contemplate, when leaving London, having to appeal from this quarter to those generous friends whose help at the approach of Christmas was always so kindly given. On my settlement here I found affairs at a very low ebb, but I rejoice to say that there are now encouraging signs of improvement. The congregation, consisting of working people, finds its resources barely sufficient to maintain its two chapels, and the time is not yet ripe to alter present conditions. There are no funds for any of the auxiliaries of church life. The Sunday-school needs class books and a Children's Library, and I am anxious to give the scholars a New Year's tea and prizes for conduct and attendance. I also want to start some social activities during the winter months, and the means to assist occasional cases of sickness and unemployment. Donations from those who are willing to make our church life more abundant will be gratefully received and acknowledged."

Clifton : The "Charles Lamb" Fellowship.—On Wednesday, December 1, an encouraging number of book lovers met together in the Oakfield-road lecture room for an evening with Shakespeare. The Rev. E. W. Lummis, M.A., took the chair, and an interesting programme was provided by the members. An introductory reading was first given by Mr. H. Vicars Webb from the dramatic criticisms of Charles Lamb, the selection being Elia's thoughts on the tragedies of Shakespeare, a reading which the chairman humorously characterised as "Grace before meat." Readings and songs were given by the members.

Harlesden.—The services begun in March last, under the auspices of the London District Unitarian Society, have been continued with an intermission of a few weeks to the present time. At the first service there were present thirteen Harlesden people. Several times the congregation has numbered forty, and once, last month, it numbered over fifty. The ordinary congregation at present numbers nearly thirty. On Sunday last, when Dr. Lionel Tayler conducted the service and preached an excellent sermon on "The Ideal: Its Value in Life," a meeting was called and a representative committee of ladies and gentlemen was elected, the better to carry on the work. Harlesden has had no nucleus of Unitarians to start with. The work is essentially pioneering, but if the slow but steady progress is maintained there is every reason to hope that a strong congregation will ultimately be formed. The district minister

has formed many valuable friendships and learned many an interesting story of independent and faithful quest for truth.

Hindley.—On Wednesday, the 1st inst., a very successful Congregational tea party and meeting was held. Two large companies sat down to tea and over 170 persons were present at the after meeting. A. Eckersley Hope, Esq., was in the chair, supported by Messrs. James Platt, Alfred Baxendale, Isaac Barrow, Thomas Hardman, jun., and John Baxendale. Mr. Alfred Baxendale, in introducing Mr. Hope, said that such a large assembly augured well for the future and meant great things for the chapel and schools at Hindley. Mr. Hope expressed great pleasure in coming to Hindley and taking the chair, and said he felt sure that had his father, the late Mr. Thos. H. Hope, been alive it would have been to him a source of much satisfaction to know that a son of his was in some way following his footsteps. He was glad to see so many present and said that it was evident the congregation supported the trustees in their endeavour to safeguard the best interests of the trust by the way they had turned up in such large numbers in the inclement weather. He explained the actions which had guided the trustees in the matter of the scheme, and he said that although the welfare of the chapel and schools had been somewhat retarded they had the satisfaction of knowing they had not been in vain and that the scheme, as settled by the Charity Commissioners, would prove a great benefit to the institution. He reminded them that the trust owed its present financial position to the good work and energy of the late Mr. Gaskell and the late Mr. Jones. The trust funds had not been left but made, and had prospered by the most careful business management. He urged them to be faithful to their chapel and school and try to work them into their former prosperous condition. Mr. Thomas Hardman, jun., made a strong appeal to the parents and asked them to assist the Sunday school workers all they could. They were without a minister and leader and had about half the number of scholars they had two years ago, but they were full of hope for the future and expected before long to bring it near its former prosperous state and that before many years had elapsed they would have to extend their school buildings. Mr. Isaac Barrow spoke a few words of encouragement, and said they were at the beginning of a new era, and advised all to sink whatever differences and criticisms they might have and work together and try to make the chapel and schools more prosperous than they had ever been in the past. Messrs. James Platt and John Baxendale also spoke. During the evening there was an excellent programme of music.

Ilkeston.—The High-street chapel was crowded both floor and gallery on Sunday evening on the occasion of a special musical service, arranged by Mr. A. Henson, the organist. An augmented choir sang anthems and chorales from Bach's Christmas Oratorio.

Leeds Unitarian Friendly Society.—The forty-sixth annual tea and concert in aid of the benevolent fund in connection with the above society, took place on Saturday last, in the Priestley Hall, Leeds. After tea, Dr. S. F. Dufton presided, and there was a large gathering, including the president of the society (Mr. C. Stainer), the secretary (Mr. E. Hill), Rev. W. R. Shanks (Holbeck), Mr. F. Clayton, and others. Dr. Dufton, in the course of his remarks, commended the object of the society to all present. It offered advantages superior in every detail to those of the very best of friendly societies, and also inculcated habits of thrift and self-help. At an interval in the proceedings, Mr. F. Clayton proposed, Mr. Hill seconded, and Mr. Stainer supported, a vote of thanks to the chairman, Mrs. Botterill's Hunslet choir, and the ladies for presiding at the trays. The choir rendered excellently a programme of songs, duets, part songs, &c., Mr. J. Thornton being an efficient accompanist. The society is in a healthy condition.

London : Finchley.—A few months ago the London Unitarian Van visited Finchley, and so much interest was aroused by the addresses then given that the London District Unitarian Society decided to arrange for the delivery of a series of six addresses upon Unitarian Christianity, with a view to the establishment of a

church, if possible. Officers of the society visited Wentworth Hall and rented it as a convenient building for services. Services were advertised in the local papers by posters on the hoardings and the distribution of handbills. Each Sunday evening since October 17 services have been held, and a good average congregation has assembled. Rev. W. R. Shanks, the successful van missioner in the district, gave the first address on "The Foundation which Jesus Laid"; and Rev. G. Hamilton Vance, J. Arthur Pearson, and T. E. M. Edwards have spoken upon "Man's Knowledge of God," "Is the Bible a Human Book?" "What of Man if Trinitarianism is True?" "Is there a Life to come?" and "Jesus, the Human Brother." Good press reports have appeared. The Society was aware of several Unitarian families resident in or near Finchley, and to this original number has been added, after each service, names of people who expressed themselves interested in the movement. After the sixth service a meeting was called to decide on the desirability of continuing the services. It was announced that a day or two before the meeting notice to quit Wentworth Hall had been received, the hall having been taken over by a cinematograph company. Promises of support were forthcoming. Mr. W. Blake Odgers, K.C., LL.D., who has from the first, with his family, shown marked interest in the movement, kindly offered his drawing room as a meeting place, if no other could be found. His offer was received with applause. Inquiries were made in the district, and a room at the Council School, in Squires-lane, East Finchley, has been obtained. By the courtesy of the directors of the Cinematograph Company the congregation has had the free use of Wentworth Hall on two Sunday evenings. The services have been so successful that the Society has cordially approved the action of local gentlemen in securing a site, an advantageously situated site, for a church, a course that was rendered possible by the munificent generosity of a prominent and influential London Unitarian. A strong committee, with Dr. Odgers as chairman and Mr. A. Savage Cooper as secretary, has been appointed, and it will meet for the first time at "The Garth," Woodside Park, on Monday, at 8 p.m. The thanks of the congregation have been tendered to Rev. D. Delta Evans for the loan of an American organ; to Miss Evans, for her services as organist; and to Mr. Zola for the courtesy and consideration of his fellow directors.

London : Forest Gate and Stratford.—The ladies of the Forest Gate chapel held a meeting on Monday afternoon, Dec. 6, at which Miss Herford, organising secretary, spoke on the aims and objects of the Women's League. At the close a resolution forming themselves into a branch of the League was passed by those present. In the evening a meeting of the Stratford Chapel Women's Society was held, at which Miss Herford spoke, after which a resolution affiliating the society with the League was carried unanimously.

London : Kentish Town.—The schoolroom was filled on Monday evening by a large and appreciative audience to hear Rev. T. P. Spedding tell the story of the Van Mission. Mr. John Harrison presided, and said that the Van Mission, in his opinion, was one of the best bits of work the B. & F. U.A. had taken in hand during recent years. Obviously, he was not alone in thinking that, nor was the interest a purely local one, for half-a-dozen churches were represented in the audience by some of the most energetic Unitarians in London. Mr. Spedding told of the inception of the idea, and of the splendid way in which Mrs. Bayle Bernard enabled the Missionary Conference to carry out its plans. He outlined the first route, and told of some weird experiences, both in the van and out. Once a hostile crowd took all the literature it could get and then burnt it in front of the van. Another time it was impossible to prevail on timid villagers to draw near the van. But as the campaign proceeded, the men whose voices might be heard with difficulty in a chapel learnt to ignore seeming indifference and began their meetings without any audience! They knew that the people would come. Instead of upsetting men in their faith the missionaries found themselves frequently of use to those who had thrown off allegiance to organised religion, and able to show that it was not a case of "orthodoxy" or nothing.

Missioners from the van had been called on to minister to the spiritual necessities of their hearers. The misgivings and warnings so freely voiced by the more conservative amongst us had been proved to be unreasonable. The van afforded free platform for the proclamation of an affirmative faith, and a large proportion of our ministers had been glad to make use of it. Now there are four vans in use during the season, and pictures of them were thrown on the screen—vans ready for meeting, vans on the road, vans put away for the night, vans surrounded by hearers. An interesting feature of the lecture was the display of photographs of some of our country churches in whose neighbourhood meetings had been held. One of the best was Todmorden, a magnificent pile of buildings. We could well have done with more of them, for they properly belonged to the lecture, seeing that some of the best attended meetings have been held in towns in which Unitarians have churches. A collection was taken for the Van Mission, and it amounted to £1 10s. We can recommend this lantern lecture to other churches.

London : Stratford.—On Saturday, the 4th inst., a complimentary social was held in the schoolroom of the Stratford Church in honour of the recent marriage of Mr. H. W. Edgar Noel to Miss Lilian Underhill. After a hearty address of welcome had been given by the Rev. John Ellis, a clock and an album, together with the best wishes for their future happiness, were presented to Mr. and Mrs. Noel by Mr. Robert Shute, on behalf of the members and friends connected with the church and its institutions, as a token of their affectionate esteem for Mr. Noel's past services to the church and the Sunday-school.

Loughborough.—A well-attended and successful sale of work was held on Saturday for the purpose of maintaining our contribution to the scheme by which the work at one Loughborough and Ilkeston churches is carried on.

Nottingham : High Pavement Chapel.—Under the auspices of the Temperance Society connected with High Pavement, a most interesting and instructive lecture on Watts and his pictures was given by the Rev. Lucking Taverner, of Lydgate, on the evening of the 1st inst. The school room was well filled. The audience consisted chiefly of young people, including about thirty from the pupil teachers' centre at Hucknall, who were accompanied by their teacher, Miss Sharp. Marked attention and appreciation were evident, as picture after picture was thrown on the screen and described by Mr. Taverner. Happily the lecturer was able, from personal acquaintance with Watts, to tell what the ideals were which the painter endeavoured to portray on canvas. In proposing a vote of thanks to Mr. Taverner, the Rev. J. Mr. Ll. Thomas expressed his own appreciation of the value of the lecture, and the pleasure he felt sure all present had shared with him. At the request of the chairman, the vote of thanks was seconded by one of the students from Hucknall, who, in a few well-chosen words, told of a G. F. Watts] club which had been formed in that town.

Rotherham : Church of our Father—Induction.—On Saturday last, December 4, the Rev. Stanley A. Mellor, B.A., Ph.D., was inducted to the charge of the church, making the fourteenth minister since the foundation of the chapel, two hundred and three years ago. The induction service was held at 3 o'clock in the afternoon, and there was an excellent congregation, including a good number of friends from the immediate neighbourhood of Sheffield and from the rest of Yorkshire. The devotional part of the service was conducted by the Rev. C. Hargrove, M.A., of Leeds. Principal Carpenter gave the charge to the minister, and the Rev. J. M. Lloyd Thomas that to the congregation. The service was followed at 5 p.m. by a tea in the schoolroom, an organ recital by Mr. A. Swaine, in the chapel, and a welcome meeting at 6.15. The schoolroom was well filled for the meeting, and the proceedings were marked by a vigour and earnestness which augured well for the future of the church. Amongst those who took part in the meeting were the Rev. C. Hargrove, M.A., the Rev. W. Mellor, the Rev. L. Schroeder, speaking for the Yorkshire ministers; the Rev. C. J. Street, for the Sheffield ministers; the Rev. A. H. Dolphin, for the

Yorkshire Unitarian Union; the Rev. R. N. Cross, of Pendleton, representing Dr. Mellor's old fellow-students in Manchester College, Oxford; Messrs. T. Cocker, A. Pearson, and J. Foster, for the congregation, the ladies of which were also represented by Miss Elsom. Mr. Garside, of the Dukinfield choir, and Miss Cocker relieved the long road of many speeches by songs and recitations. Mr. Andrew Thomson, occupied the chair. The thanks of the minister, committee and congregation to Dr. Carpenter, Mr. Lloyd Thomas, Mr. Hargrove, and all who had so well helped to make the meetings successful, brought to a close what all felt had been a good day, and a great one in the chapel's history.

Todmorden.—The monthly meeting of the Todmorden branch of the League of Unitarian Women was held in the schoolroom on Tuesday evening last. Miss Anne Barker, Rose Bank, presided, and there was a good attendance. The address was given by Mrs. Mince, of Rochdale, secretary of the Crippled Children's Home, and she had for her subject, "The High Calling of Woman." The lecturer based her remarks on a recently translated book entitled "The Century of the Child," by the Swedish writer Miss Keys. On the motion of Miss Newell, seconded by Mrs. Hayes, a cordial vote of thanks was given to Mrs. Mince for her admirable address.

NOTES AND JOTTINGS.

ONE of the grandest stretches of Canadian scenery, the mountainous region of the Rocky Mountains, reaching from the Yellowhead Pass to the watershed of the Saskatchewan River, is to be preserved in perpetuity for the pleasure of the people of Canada by the Federal Government. This great national playground, which covers an area of nearly 5,000 square miles, will be known as Jasper Park.

GENERAL BOOTH has promised to take over and work, without further cost, the night shelter for women and girls which Mrs. Olive Christian Mackirdy (author of "The Soul Market") and Lady Brassey are endeavouring to establish. A building has been offered them which would be in every way suitable for the purpose. The ground rent is £80, the cost to purchase would be £8,000, and £2,000 more is required to equip it, and enable 150 to 200 women, girls and children, to be sheltered nightly at a cost of 2d. to 6d. Urgent appeals are made for contributions. Colonel Barrington Foote, Manor House, Barnes, is the treasurer.

PROF. JAMES, in his book, "The Varieties of Religious Experience," has said that "General Booth, the founder of the Salvation Army, considers that the first vital step in saving outcasts consists in making them feel that some decent human being cares enough for them to take an interest in the question, whether they are to rise or sink." Mr. Harold Begbie, who calls his new book, "Broken Earthenware," a footnote to Prof. James's earlier work, says: "The amazing work accomplished by the Salvation Army—a work which I think is only now in its infancy, and which will probably be subjected to endless evolutionary changes without losing its essential character—is a work of Love fired and inspired by Joy."

A NEW society, the British Association of Swiss Alpine Clubs, has just been formed. The club consists of about 10,000 members, grouped in sixty sections on a federal basis, and its chief objects are to build and maintain club huts, to make paths, to publish Alpine literature, to assist the guides by paying half their insurance, and to oppose schemes for spoiling the natural beauties of Switzerland.

A RELIC has been found, the estimated age of which is 3,000,000 years. It is the specimen of the skeleton of a ceratopsian, a new genus of the dinosaur, discovered by Prof. Brown in Montana for the American Museum of Natural History. The species is entirely new to science, and

Princes Street Presbyterian Church, CORK.

(UNITARIAN.) ESTABLISHED A.D. 1670.

THE congregation of this old and renowned Unitarian Church earnestly appeal for £250, required to renovate the present building, which is in much need of repairs, and so enable services to be conducted there.

The following subscriptions have already been received:—

	£	s.	d.
Cork ...	20	0	0
Mrs. John Daly, Cork ...	20	0	0
W. Humble Johnson, Esq., Cork ...	10	0	0
The Miss Riddells, Belfast ...	10	0	0
A. H. Varian, Esq., Dublin ...	5	5	0
Miss Harriet Johnson, Liverpool ...	5	5	0
J. C. Allman, Esq., J.P., Bandon ...	5	0	0
Fleet Surgeon W. A. Whitelegge,			
R.N., Cork ...	5	0	0
Miss Valentine, Hale ...	5	0	0
Anonymous, Birmingham ...	5	0	0
Sir W. B. Bowring, Liverpool ...	5	0	0
F. Nettlefold, Esq., London ...	5	0	0
G. H. Kenrick, Esq., Birmingham ...	5	0	0
Anonymous, London ...	5	0	0
Sir E. and Lady Durning-Lawrence,			
London ...	5	0	0
P. J. Worsley, Esq., Bristol ...	5	0	0
J. F. L. Brunner, Esq., M.P., North-			
wich ...	5	0	0
Mr. and Mrs. John Taylor, Cork ...	4	0	0
Hon. Justice Andrews, Dublin ...	3	3	0
R. B. Falkiner, Esq., Dublin ...	2	2	0
Miss E. Paget, Leicester ...	2	2	0
W. McFadden Orr, Esq., Dublin ...	2	0	0
Mr. and Mrs. Roche, Cork ...	2	0	0
E. R. McDix, Esq., Dublin ...	2	0	0
Hans Renold, Esq., Manchester ...	2	0	0
Mr. and Miss Percival, Cork ...	2	0	0
J. F. Schwann, Esq., Wimbledon ...	1	1	0
R. D. Holt, Esq., M.P., Liverpool ...	1	1	0
John Harrison, Esq., London ...	1	1	0
Charles Wicksteed, Esq., Kettering ...	1	1	0
Mrs. Samuel Hollins, Torquay ...	1	1	0
Alfred Holt, Esq., Liverpool ...	1	0	0
Miss Whitelegge, Cork ...	1	0	0
Rev. G. H. Vance, B.D., Dublin ...	1	0	0
Mr. P. O. Sullivan, Dublin ...	1	0	0
T. A. Johnson, Esq., Hartford ...	1	0	0
O. McCaw, Esq., Dublin ...	1	0	0
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Mrs. Joseph Brunner, Liverpool ...	1	0	0
C. J. Montgomery, Esq., Chester ...	0	10	6
William Tasker, Esq., Chester ...	0	10	0
Anonymous, Leeds ...	0	10	0
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Mr. Orrett, Chester ...	0	5	0
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Miss McDaniel, Kinsale ...	0	5	0
The British and Foreign Unitarian Association conditional on £200 being collected ...	50	0	0

Further donations will be thankfully received by:—The Rev. G. V. CROOK, Minister, Elm Bank, Cork; J. C. ALLMAN, Esq., J.P., Bandon, Co. Cork; Mrs. JOHN DALY, Endsleigh, Cork; GERALD PERCIVAL, Esq., Hon. Sec., 30, George's-street, Cork; Fleet Surgeon W. A. WHITELEGGE, R.N., H.M.S. Excellent, Portsmouth, Hon. Treasurer; or by W. HUMBLE JOHNSON, Esq., Rath Lee, Cork, Hon. Treasurer Building Fund.

professors of natural history consider the skeleton of the dinosaur an exceedingly rare find. The remains include the hip bones and the larger part of the vertebral column. Only the skull and front limbs of the dinosaur are missing.

SIR HUBERT PARRY, who was lately the guest of the Authors' Club at one of its weekly dinners, spoke earnestly and forcibly on "Music and Democracy." If we could not sweep away the dreadful disgrace of our slums, he said, the demoralisation of the people's

NEW CHURCH FOR MAIDSTONE.



DEAR SIR OR MADAM.—The great revival of our cause has made the need of a new Church, with accommodation for the Sunday School and other institutions, urgently felt.

The present Chapel was erected in the year 1736, is hidden in a narrow street, and has incurable defects. During recent years, those who have wished to attend have been repeatedly turned away because seats could not be provided. That the congregation may continue its Forward Movement there is necessity for a more spacious and comfortable Church.

In the present building the difficulties of the Sunday School are insuperable. This important branch of our work has been sadly crippled. We have had no schoolroom, nor any classroom accommodation whatever, and the young men have to meet on Sundays in a hired room half a mile away. The only building we now possess is the old Chapel, which is badly ventilated, inconvenient, and useless for weekday Educational and Social purposes.

Extension on the present site being impossible, it was, after long and anxious thought, decided to acquire ground for a suitable home, and an excellent site, at the junction of London Road and Terrace Road, has been secured. It is on high ground, open to important thoroughfares, and in the immediate neighbourhood there is a numerous and growing population of the kind likely to be influenced by the presence of a Free Church.

Plans have been prepared and a general view of the buildings is shown above. The cost of the Church and School with the land will be £4,000, without the School £3,000. This is a big sum for us to face, but by effort and self-denial we are raising in Maidstone £1,200, which will be almost the limit of our capacity for giving. The old Chapel when sold is estimated to realise about £800, so that a further sum of £2,000 is needed to complete the scheme.

It has, however, been decided to proceed with the building of the Church independently of the School so soon as the funds permit. It is our earnest hope that the whole scheme may be completed without undue delay, and that the New Buildings may be opened free of debt.

The Congregation regret that they are not able to carry out this important undertaking without appealing to the generosity of friends. Will you help this work, the aim of which is to further the great cause of Religion free from creedal bonds? We invite subscriptions large or small. To give will add fresh impulse and hope, and will quicken and inspire our faith throughout the South of England.

The scheme has the endorsement of the British and Foreign Unitarian Association and of the Committee of the Provincial Assembly of London and the South-Eastern Counties, the former having made a grant of £100 and the latter a grant of £10 to start this appeal.

DONATIONS may be sent to—

Rev. ALEXANDER FARQUHARSON, 41, Camden Square, N.W.
Or to Mr. T. P. CAFFYN, Hon. Treas., Bower Mount Road, Maidstone.
Or to Mr. M. A. RUCK, Hon. Sec., Weaverling Grange, Nr. Maidstone.

surroundings, we could offer something beautiful to redeem the horrors of their existence. This art which cost almost nothing to cultivate, was one of the things that would revive the sense of mystery and romance, the sense of beauty and self-respect, and bring to them some object of refinement. He belonged to a wonderful little society which only had £200 a year subscriptions, and had in 31 years given 1,250 concerts in out-of-the-way places in the poorer districts of London, all of which consisted of programmes of the highest order, and which were welcomed with real enthusiasm.

A PATHETIC interest attaches to the recent performance of "Cinderella," given by the little inmates of the Royal Cross School at Preston, owing to the fact that all the players were deaf and dumb. The acting was, however, remarkably good, and the children were applauded by a large and appreciative audience.

By an Order in Council, six juvenile courts are to be established in London under the provision of the Children Act, 1908. The juvenile courts are not to be held in the court room in which the ordinary sittings of the police court are held. The days for the holding of the courts are Tuesdays and Fridays in each week at two o'clock in the afternoon.

THE Governor of Western Australia, Sir Gerald Strickland, has sent Mr. Chamberlain a present of flowers which he had frozen into the centre of blocks of ice to preserve their brightness undulled. The idea of doing this, says *Country Life*, arose out of a correspondence in which Sir Gerald had spoken of the brilliant colourings of Western Australian flowers. The specimens included a pink aster, the snow-white southern cross, the yellow can-dolea, red boronia, the red mesembryanthemum, the white cynaphea polymorpha, and the red and yellow banshee.

THE Spanish Prelates, according to the *Times* correspondent in Madrid, have addressed a long letter to the Prime Minister praying for the suppression of lay and neutral schools, and especially for the interdiction of those closed in consequence of the Barcelona riots, on the ground that however much these schools may profess themselves neutral, they are in fact irreligious. It is unfortunate that, just when the Liberals have come into power on a wave of anti-Clerical feeling, the Church should choose this opportunity to issue a manifesto in which they ask for a stricter interpretation of the existing *Concordat* than any Government, however reactionary, has yet ventured to give it, and force a monopoly of the education of the young which public opinion is now less than ever disposed to grant.

A FINE portrait by Mr. Chevallier Tayler of Lord James of Hereford, who is still strong and vigorous in spite of his 81 years, was unveiled at the Devonshire Club a week ago.

Board and Residence.

BOURNEMOUTH.—Elavaston, West Cliff, BOARDING ESTABLISHMENT. Unrivalled position on sea front, close to the Highcliff Hotel. 50 rooms. Full-sized billiard tables. Lovely grounds, with access to Cliff Promenade. Due south. Near Unitarian Church. Illustrated Tariff.—Apply Mrs. POLOCK.

ST. LEONARDS-ON-SEA.—“Cranstock,” 59, Warrior-square. First-class BOARD and RESIDENCE; most comfortable throughout. Sea View, excellent cuisine, billiard and smoke room. sanitary certificate.—Mr. and Mrs. SIDNEY P. POTTER.

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WIDOW LADY living alone in very pretty house standing in its own grounds in a most picturesque part of the Midlands would be glad to hear of paying Guests, temporary or otherwise. Good opening for adults, school workers or Liberal Thought.—Apply first instance Office of this Paper.

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WANTED, near Malvern, a PAYING GUEST. Would suit invalid or anyone mentally deficient. Very good house and garden. Hospital nurse living in house, and, if liked, Eustace Miles cooking. Terms £4 a week.—M., INQUIRER Office, 3, Essex-street, W.C.

A N ARTIST'S WIFE would be glad to hear of Paying Guests for Companionship. Those desiring a quiet, healthy life in picturesque village by sea. Temporary or otherwise. Moderate terms for permanency. House, Studio in large garden. Tennis, Golf near.—UNITARIAN, INQUIRER Office, 3, Essex-street, Strand, W.C.

S ERVANTS UNNECESSARY.—Country Residence, 5 rooms. Modern conveniences. Sitting room, 15 ft. by 20 ft., exclusive of Cant window. Rent £26. Radiators can be added by arrangement.—Address, enclosing stamp, View Tower, Tenterden.

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TO DISTRICT VISITORS AND OTHERS.

A free supply of a very useful leaflet entitled “A Hot Family Dinner for a Few Pence,” for distribution among the artisan population, supplied free of charge.—Send for sample leaflet to J. W. THOMAS, 19, Broughton Drive, Cressington, Liverpool.

YOUR XMAS BLOUSE!—“Spun-zella,” warm, soft winter fabric. Drapes and makes up perfectly, wears well. Colours fast, won’t shrink. Numerous charming designs. 200 lovely Patterns FREE.—HUTTON’S, 5, Larne, Ireland.

TABLE CLOTHES, CHRISTMAS PRESENTS!—Irish Linen, pure flax, snow white finish, superfine texture, shamrock design centre. Borders; 63 inches square. 2/11. Postage 3d. Patterns free.—Write, HUTTON’S, 5, Larne, Ireland.

LADIES’ Pure Wool Black Knitted Stockings, 1/3; 3 pairs 3/6. Stockingette Divided Skirts same price. Knitted Wool ditto, grey or navy, 5/11, 6/11. Knitted Helmets 2/-. All post free. Samples sent.—CLARK, Knitters, Clarence-street, York.

Navy Serge, Real, as Used in Royal Navy, 1/3, 1/6; also black, cream, scarlet; patterns free.—J. BUCKLE, Naval Outfitter, Serge Contractor (Dept. I.), Queen-street, Portsmouth.

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ASSOCIATION SUNDAY.

The Treasurer of the British and Foreign Unitarian Association, Mr. HOWARD CHATFIELD CLARKE, has much pleasure in acknowledging collections from 187 Congregations, amounting to £438 11s. 1d. to December 8. He will be greatly obliged if Treasurers of other Churches will kindly forward to Essex Hall within the next few days collections already made, so that they may be included in the published list for 1909.

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* * Regarding Advertisement Rates see inside Front Cover.